

NASSER to NIXON:

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Khazars. Professor Graetz reveals for the first time anywhere information about the Khazars which is extremely interesting and important. His facts completely contradict the spiritual slops fed by Zionists to gullible Christians for many decades. An expurgated quotation from Professor Graetz's "History of the Jews" follows here:

"The Khazars professed a coarse religion, which was combined with sensuality and lewdness . . . after Obadiah came a long series of Jewish kings, for according to a fundamental law of the state only Jewish rulers were permitted to ascend the throne . . . for some time the Jews of other countries had no knowledge of the conversion of this powerful kingdom to Judaism, and when at last a vague rumor to this effect reached them, they were of the opinion that Khazaria was peopled by the remnant of the former Ten Tribes." (End of quotation from History of the Jews).

Professor Allen H. Godbey, Ph.D. was Professor of Old Testament at Duke University for practically his entire professional career. Professor Godbey is long dead but continues to be recognized throughout the religious world as a leading authority on the subject of the Khazars. Professor Godbey spent fifty years assembling the information for his celebrated classic "The Lost Tribes a Myth, Suggestions Towards Rewriting Hebrew History." Professor Godbey often stated that the instructor who depends on old works on this subject "is as dead as the past generation." He believed too much time was wasted on old and useless or misleading books. Long observation prompted Professor Godbey to include a warning of the worthlessness of some such books in the bibliography in the back of his "The Lost Tribes a Myth, Suggestions Towards Rewriting Hebrew History."

Duke University Press in 1930 published Professor Godbey's "The Lost Tribes a Myth, Suggestions Towards Rewriting Hebrew History." That celebrated compendium on the subject contains eight hundred and two (802) pages crowded with information on the subject not obtainable from any other source. The book also includes forty-two (42) pages of rare photographs that were not easy to secure and can never be replaced. The photographs show many interesting ethnic types of Talmudists ("Jews") throughout the world from the ancient Hurrian to the present time. The book was printed by Seeman Press of Durham, North Carolina. It was distributed in the United States by G. E. Stechert & Co., in Great Britain by the Cambridge University Press, in Japan by Maruzen and Company, in China by Edward Evans & Sons, Ltd., in the Argentine by J. Lajouana & Co. If the book is still available it should be read by every person desiring to be fully informed by an authority on this subject.

In Professor Godbey's "The Lost Tribes a Myth, Suggestions Towards Rewriting Hebrew History," in Chapter XI, page 257, the following appears:

"The Turkish Khazars came from the Ural Mountains, expelled by more savage and powerful people from Central Asia. The movement began near 400 B.C. The Khazars spread between the Don and Lower Volga, pushing Sarmatians westward to absorb the previously independent Iranic Scythians. But it should not be supposed that such Khazar movement meant complete extermination of the earlier population. Nor in the case of settled peoples does such an invasion as the Khazar result in a complete migration of the older settled population. Much of it remains as an important element in the new political regime. And such absorbed peoples may strongly affect their conquerors. It is a mistake to write of the Khazar kingdom as composed of a single unmixed ethnic group. The invaders included white Khazars, and others 'black as Hindoos.' There are several well-known migrations through southern Russia in the historic period. The earlier Iranic migrations south of the Caucasus and Black Sea . . . were noticed in Chap-

ter V. There came during Byzantine times migrations of other savage nomads through southern Russia, each leaving a new ethnic stratum. So when the Khazar incursions are said to have reached the lower Volga by 400 B.C., and to have spread through the Caucasus to the borders of Armenia by 198 A.D., it means that the Khazars became the dominant political element in this movement of six hundred years' duration, but they no more displaced the many earlier ethnic strata of population in these regions than the Normans displaced the earlier English. It is recognized by historians and ethnologists that Byzantine and Arab writers called all the mingled peoples of the Don and Lower Volga, "Khazars." That fact is ignored by some Jewish writers upon the conversion of the Khazars. Recluse records that the term included the preceding Iranic peoples of the Don and Volga, the invading Nogai Tartars, the Georgians or Karthli, and some of the southern Talish-Tat-Iranians. That description tacitly includes the intervening Caucasus tribes, some of whom — Abkhasians, Ossetes, Circassians, Kumyaks, Lesghians — are spoken of more as partners than as subjects of the Khazar movement. Tartars, Slavs, Huns, and Bulgars also became elements of the domination. During the eight hundred years following their reaching the Armenian frontier, the Khazar-directed group battled first with Armenians and then with Arabs for control of Trans-Caucasia, and also pushed northward from the Black Sea and Caucasus nearly to the Gulf of Finland. The Crimea became known as "Khazaria": thirteen commercial cities were upon the northern coast of the Black Sea, and twenty-five peoples were claimed as tributaries. The Khazars presented the greatest commingling of ethnic elements of any political power in Europe . . . When the Khazar kingdom was overthrown by the Russians, 970-1016 A.D., many Khazars remained as part of the Jewish population, and late unread travellers discovered the 'lost ten tribes' on the River Don! Many Khazars and Slavic Jews fled to the Caucasus and the Crimea . . . The question of the historic conversion of certain rulers of this Khazar empire in Russia, about 679 A.D., more than a thousand years after the Khazars began to appear on the Lower Volga, is then primarily a question of the spread of earlier Yahwism or later Judaism among the numerous earlier ethnic groups around the Black Sea, and among the earlier Khazars . . . But following a war with the Bulgars that drove them across the Dneiper in 679 A.D., Bulan, the Khagan of the Khazars, is said to have given Jewish, Christian and Moslem champions a hearing at his court, and to have decided for Judaism . . . Though the Khazar ruling class was driven from Russia a thousand years ago, many different ethnic elements remain commingled in the present Judaism of western and southern Russia and Poland. Its vast numerical preponderance, amounting to three-fourths of ecumenical Judaism, compels the inquiry, were these same numerous ethnic elements in South Russia in pre-Khazar times? And how early and by what routes did Judaism reach these peoples who in later times proselyted the Khazar rulers . . . When the Khazar kingdom was overthrown by the Russians, 970-1016 A.D., many Khazars remained as part of the Jewish populations, and later unread travellers discovered the lost ten tribes on the River Don! Many Khazar and Slavic Jews fled to the Caucasus and the Crimea. Those Khazars who retreated into Asia included some who carried Judaism with them . . . But the fact that the Jew or southern Russia is not somatically 'Semitic' or Hurrian is emphasized by ethnologists. The evidences of Slavonic blood are everywhere observable. Numbers add their testimony. The fact that three-fourths of the Jews in the world are now in this section of Europe cannot be explained as the result of alluring Russian invitations, promoting immigrations. Slavonic and Tartar and Germanic Jewish faces abound, with Iranic and Mongolian infusions . . . But when the Jewish Khazars were driven from central Russia, another asylum was opened to them. The Hungarian Duke Taksony had been over-

running neighboring regions with the dream of an empire in his hand. His final and crushing defeat in 970 A.D. left his lands much depopulated, and he invited various tribes as settlers, among them the Jewish Khazars, thus planting Judaism in Hungary as a favored people. When the Hungarians removed to Dacia and Pannonia, their reigning family, the Kabary, were a Khazar tribe . . . Some Khazar and Slavonic blood has been infused, for quite a number resemble their Jew Neighbors. But the Sephardic type, of southwest Europe, does not appear among them." (End of quotation from "The Lost Tribes a Myth, Suggestions Towards Rewriting Hebrew History.")

What would Christians think if a house of prostitution when raided had the prostitutes all arrested? What would Christians think if the prostitutes appeared in court for trial the next day wearing nun's attire and reprimanded the judge for placing nuns on trial as prostitutes? What would Christians think if the "madam" who operated the house of prostitution told the judge her "house" was a convent? What would the Christians think if the judge dismissed the charges against the prostitutes and their "madam" because they then assumed the misnomers "nun" and "convent" in court?

The eastern European converted Turco-Finn Khazars illegally transplanted into Palestine had no more right to call their armed uprising "Israel" and themselves "Israelis" than the prostitutes had to call themselves nuns and the "madam" had to call the "house" where she carried on her illegal and immoral enterprise a "convent." President Truman will find it as difficult to live down "recognition" of the armed uprising in Palestine eleven minutes after it was "proclaimed" seven thousand (7,000) miles away in the middle of the night on May 14, 1948 as he will find it to live down dropping two atomic bombs on Japanese civilian populations. Counterfeit Christians under satisfactory arrangements appear ready, willing and able to commit an un-Christian, non-Christian and anti-Christian offense for cash or for any consideration.

It is not beyond the realm of possibility that what happened twice can happen a third time. The population of the United States was not permitted to learn why the United States was railroaded into those two world wars. They never learned the truth because Zionists exercise censorship over the media for mass information in the United States. Zionists wanted them to learn only what they wanted the public to believe about the Palestine question. The public now realizes the United States was railroaded into World War I and World War II by connivance between the Presidents of the United States and members of Congress with domestic Zionist traitors.

Mr. Kissinger should voluntarily disqualify himself as President Nixon's Assistant on National Security in consideration of the Middle East threat to our national security. President Nixon's office issued a release quite recently suggesting that the Middle East threat to our security would not be made the responsibility of Mr. Kissinger. It would be reassuring to hear officially if that is today the policy of President Nixon.

For reasons too obvious to dwell upon here, throughout the nation it is hoped that President Nixon will not assign the Middle East crisis to Mr. Henry Kissinger as President Nixon's Assistant on National Security. President Nixon no doubt appointed Mr. Kissinger his Assistant on National Security before the Middle East crisis became a threat to our national security. For a long time there was the possibility that the Big Four Powers might reach an agreement on a plan for a political settlement based upon United Nations July 1967 resolution. There was never reason to believe that compromise could have been imposed except by force upon the Arab states the long time victims of Zionist aggression.

In lieu of any statement to the contrary by Mr. Kissinger, it can be assumed that Mr. Kissinger is a Zionist partisan. That is a reasonable assumption. Mr. Kissinger was born in Berlin, Germany, the son of a

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